THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places; when it shall hail, coming down on the forest; and the city shall be low in a low place" (ISAIAH 32: 18, 19).

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JESUS CHRIST, THE SON OF GOD, AND THE REDEEMER.

ADDRESS DELIVERED AT THE EIGHTY-EIGHTH ANNUAL CONFERENCE OF THE CHURCH, BY ELDER DAVID O. MCKAY.

I SINCERELY hope and pray that I may be able to express whatever the Lord desires me to say this morning. If ever there was a time in my life when I needed His guidance and His support, it is at this moment.

I feel it an honor to be associated with men and women who believe in the reality of Christ, our Redeemer. I should like to express what I mean by that, and so shall call attention to two incidents in Scripture—one, the experience of two of the ancient apostles, and the other the testimony of the Prophet Joseph Smith.

The apostles, one day, after the death and resurrection of their Lord, were preaching in the temple, and the Sadducees and officers came and arrested them, and put them in prison. The next day Peter and John were brought before the high priest, before Annas and before Caiaphas, some of the very men who had been the means of crucifying the Lord. "And when they had set them in their midst they asked" (referring to the miracle which Peter and John had performed the day before by healing the impotent man at the gate), "By what power, or by what name, have ye done this? Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, if we this day be examined of the good deed done to the impotent man, by what means he is made whole; be it known unto you all and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at naught of you builders, which is become the

head of the corner." And then, "Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved!"

To Peter and to John, on that occasion, Christ, the Redeemer, was a reality. They had associated with Him in the flesh, they had sat in His company, they had seen His miracles, they had listened to His divine teachings, they had stood by, John at least, when the Master was nailed to the cross. They had associated with Him for approximately forty days after His resurrection from the tomb. And now, clothed with the power which the Lord had given them, they faced the very men who had crucified their Redeemer, and said: "By Him whom thou didst crucify is this man made whole." To them, Jesus was not an imaginary being; His life was not an idealism; nor a mere mental conception. Christ, I repeat, was a reality. He was indeed the very Son of God, the divine Redeemer of the world.

Now listen to another testimony, and this within the age of few of the men—I wish there were many—who are here assembled to-day: "When the light rested upon me, I saw two personages whose brightness and glory defy all description, standing above me in the air, one of them speaking unto me, called me by name and said, pointing to the other: 'This is my beloved Son; hear Him!'" The Prophet Joseph's object in going to the Lord on that occasion was to inquire of Him which of all the sects professing to be followers of the Redeemer was right. This, then, was his answer: "I was answered that I must join none of them, for they were all wrong. And the Personage who addressed me said, that all their creeds were an abomination in His sight, that those professors were all corrupt, that they draw near to me with their lips, but their hearts are far from Me. They teach for doctrine the commandments of men, having a form of godliness, but they deny the power thereof."

To him who accepts Jesus of Nazareth as the very Son of God, to him who believes with all his soul that Jesus lives to-day, that He can influence and that He does influence the world, to him, I say, who accepts that truth, Christ's teachings, as well as His personality, become a reality. You can not profess to be truly a Christian and refuse to live up to the principles that Christ taught and obeyed.

Now, why do we honor Him to-day? Why does the world profess to honor Him? First, because He is the Son of God; and, second, because He was an ideal man. They accept Him as one who was sinless before God, an exemplar to all the world. Then those who follow Him should possess, at least strive every day of their lives to possess, those same characteristics, and approach, at least as near as weakness of mortality will permit, some of those qualities manifest by their Lord. Regarding the universality of the acceptance of Jesus Christ as the Redeemer, I read recently,

in an excellent work in many respects, this statement: "The printing presses on both sides of the sea are flooding the world with books about the life and times of Jesus, and the result is He looms colossal before the eyes of the world. It is not simply the Church that sees Him. All men can see Him now. He has broken out of ecclesiastical circles; He walks through all the cities and lands."

O, if only that were true! If only that were true! What a different world we should have to-day from what it is! Do you think that if men everywhere saw Christ as the Prophet Joseph saw Him—I do not mean physically now, as he alone saw Him, but if they will accept Him as the Prophet Joseph has revealed Him, having seen Him, if they will accept Him as John saw Him and accepted Him when He hurled into the face of Annas and Caiaphas, the truth that, "By his power whom thou didst crucify is this man made whole"—do you think that you would find in Christian communities the brothel? Do you think that you would find other allurements that entrap the feet of the young and lead them from Christ? I ask you, if the Christian who professed to be a Christian, in reality believed in the doctrines and the teaching of the Redeemer as He gave them, should we have to-day the carnage, the bloodshed, the infamy that is now depopulating the Christian nations? I do not, I do not.

I will tell you what I am inclined to think: That many who profess Christianity are accepting Christ as an ethereal being, and are inclined to look upon His teachings as impractical. They do not fully realize that before the world can be saved they must accept His teachings, they must walk in His paths as individuals and as nations, they must accept as a veritable truth His saying, "I am the light of the world."

As individuals we should emulate Him, then, because of His divine character. The professing Christians do not honor Him, even with the honor they give Him, because He was a great poet, because He was a great scientist, because He was a great discoverer, a great inventor, or great statesman, or a great general. They honor Him because He was a great man. In the realm of character He was supreme. In addition to all that, Latter-day Saints revere Him because He was in reality the Son of God, the Redeemer of the world. In thus accepting Him we, as individuals, must emulate His divine character, approach it as nearly as we can by keeping ourselves clean and unspotted from the sins of the world.

I said I rejoice in associating with men and women who thus accept Him; and it matters not where they go, they feel that they have a realization and a testimony of that truth which they would like all the world to accept and know.

I rejoice in the knowledge that many of our boys who have gone out to establish liberty in the land possess that same testi-

mony, and I am glad to get a glimpse, once in a while, of their efforts to bear that testimony to their soldier companions. I love these boys. I love the cause for which they are going to fight. I love the Nation they are called upon to defend and the principles of everlasting truth, so far as the liberty and freedom of mankind is concerned, for which it stands; and when I see these boys impressed with the testimony that Jesus Christ is their Savior and that He has appeared in this dispensation with the gospel, which is the power of God unto salvation, which is the science of life, the philosophy of true living. I thank God that they have a desire to influence their associates, and at least attempt to exert that influence to lead them to the same truth. Illustrative of this, and by way of commendation of a mother who has that same testimony, I wish to quote from a boy who met one of our boys in one of the cantonments. This boy from another State, Kentucky, I think, is writing to the "Mormon" boy's mother. The circumstances calling it forth may be inferred as I read. This young "Mormon" soldier is from Idaho. I chanced to meet him in Camp Morrison, Virginia, a few weeks ago, but he knows nothing about my having this letter:

"I cannot tell you how glad I was when I met Burgess, for it seemed to me that I was alone as far as friends were concerned, for there was not any in this squadron that I could trust as a friend until he came. The first time I saw him I knew he was living for something higher, and as we were of the same type, of course, we became fast friends. I certainly felt bad when the time came for him to leave the field. He did so much for me that it was hard to part. I have been striving for a long time to make myself right with God, as I had fallen from grace, and I felt that he could help me and he truly did. Of course it was hard for me to see just exactly as he did, but we just forgot for the time that we were of different faiths, and studied together and talked of and dug into spiritual things which I was so much in need of. He certainly showed his colors. And I wish that I were the young man that he is. I have been reading and studying the Book of Mormon and the Doctrine and Covenants which he gave me, and I see things different than I ever did before, and I wish that he were here with me, for he would be such a help to me. I do not know how I can ever repay what he has done for me and also your kind words and advice, which mean more to me than I can tell. I need help so badly, as it seems to me that something is in the way, for I do not feel spiritually as I should. I would be so happy if I could be as full of the spirit as Burgess is and as I once was. I try to get hold of all the good reading that I can and try to get just as far from bad company as I can get. I heartily thank you for the little book *Key to Theology*. You are doing so much for me that I almost feel ashamed that I can not return it some way, but I hope that some day I can in some way."

There is a mother in Idaho, her boy in Camp Morrison, or in France, the other boy in Kelly Field, and distances separating them, but that mother has the testimony that Jesus Christ is her Savior. She evidently knows that God has spoken in this age, and she desires to lead others to know the same truth. So she is teaching the soldier boys by letter, trying to cultivate the good seed sown by her young boy, who, though scarcely out of his teens, "showed his colors" by testifying to his companions that Jesus Christ is in reality the Son of God, the Savior of the world.

I will tell you, brethren, the time has come when not only individuals but nations must accept this truth. They must be guided in their national and international dealings by the principles of everlasting truth and justice. The nation that started the terrible war now raging, started it because it ignored the principles of Christ. The Savior's life was guided principally by two things; viz., Individual Purity and Service. He kept Himself wholly unspotted from the sins of the world, and devoted His life to the consideration of others, to salvation for the human family. He was always looking out for the oppressed, comforting the sick, healing the maimed and disabled, giving His life for the world. So, when a so-called Christian nation, or at least when a coterie of men, will meet together and decide months before the war breaks out, that a neighboring nation must be crushed, in order that territory may be gained, I want to tell you that group of men, though professing, with their lips, at least, in Christ, do not believe in the principles He taught.

I thank God that the United States, upon entering the great conflict, started out with the declaration, "We go to fight for the ultimate peace of the world and for the liberation of its peoples, including the German people. We are seeking no selfish purposes of our own, we desire no conquests, we seek no aggrandizement, we ask for no material compensation for the sacrifices we shall freely make; all we ask is that nations, great and small, shall enjoy the liberty and the freedom which God has given to the people of America." In that respect, at least, we are emulating the teachings of the Savior; and I see in it a preparation, as has been said time and again at this conference, for the spreading of the gospel of Jesus Christ, the true plan of salvation.

May I say in conclusion, brethren, to you who hold the priesthood after the order of the Son of God, that a mighty responsibility is resting upon you; a great responsibility is resting upon the Elders of Christ's Church, wherever they may be, to bear this testimony to the world, that all who are honest in heart, and there are millions and millions of them, I think, who should have the privilege of hearing this gospel, may be brought to the knowledge of the truth.

God hasten the day when "every knee shall bow and every tongue confess that Jesus is the Christ."

ANGELS OF MERCY.

By Dr. James E. Talmage, of the Council of the Twelve of the Church of Jesus Christ of Latter-day Saints.

The recent action of the Relief Society—an organization of women, and the oldest of the auxiliaries within the Mormon Church, in turning over to the national Food Administration its accumulated stores of wheat, has been featured by the press and has formed the inspiring theme of orators on the public rostrum and in Congressional halls.

The Relief Society was established under the personal direction of the Prophet Joseph Smith in 1842, and stands as one of the early, if not in fact the first, distinctive organizations of women in America. The purpose of its existence is the alleviation of distress, and from its inception the members have been as ministering angels in the homes of poverty, sickness, or death. Its current activities are mostly turned to Red Cross work and food conservation.

As soon as prosperity began to smile upon the Mormon fields in the Great American Desert, these big-hearted women, responsive to the counsel of their prophet-leader, Brigham Young, undertook to lay aside a little wheat at every harvest. The individual contributions ranged from half a peck to a few bushels. This store was drawn upon to meet the calls of the hungry; but, as the conquest of the desert became each year more pronounced, as the arid soil was made to yield more abundantly, the women's yearly gifts of grain increased, and from season to season the surplus accumulated.

The following excerpts are taken from an able address by Hon. Milton H. Welling in the House of Representatives, June 7th, 1918:

"Brigham Young fostered and encouraged as one of the auxiliary organizations of the Church the Woman's Relief Society. With the main purpose of that great organization—its charitable and educational work—I am not now concerned. These women were advised as one of their minor activities to store wheat, and it is of this rather unusual activity I wish to speak.

"In the early days of Utah's history and in the humble beginning of the Relief Society, these women gleaned the harvest fields in order that no precious head of grain should be lost. Wheat was so precious to the pioneers that it was used as a medium of exchange. It was the standard of value by which other commodities were measured. They had little or no other currency. My own mother has related to me more than once her association with and cheerful participation in this work of gleaning the precious yellow grain.

"Later on, by purchase and donation, these women added more rapidly to their store of wheat. As the stock grew, it was moved from the small wooden granaries belonging to the local Relief Society organizations to great steel and cement elevators con-

structed for that purpose and controlled by the women themselves. From the beginning these women were taught that the time would come when every available pound of wheat would be needed to conserve the Nation's life and prevent famine and starvation. It has remained a strongly-intrenched tradition with the women of this organization, and they believe it to be true to-day.

"This spring, in April, there were in the elevators belonging to the Mormon women of Utah and other adjacent Western States, 205,518 bushels of first-class milling wheat. Last month these devoted women felt that the time had come for them to use their precious savings of more than sixty years. Through the presidency of the Mormon Church every pound of this wheat was tendered to and accepted by the United States Food Administration for the use of the starving women and children among our allies, and for the use of our soldiers and sailors in the Army and Navy of the United States.

"Mr. Chairman, I had not thought of mentioning this incident until yesterday, when I received a letter from Mr. Herbert Hoover expressing the appreciation of his administration for the assistance rendered."

Mr. Hoover's letter follows:

"United States Food Administration,
Washington, D. C., June 3, 1918.

Hon. Milton H. Welling,
House of Representatives, Washington, D. C.

Dear Mr. Welling: The recent action of the women of the Church of Jesus Christ of Latter-day Saints, in Utah, in releasing wheat and flour for the use of our allies and our own soldiers abroad is so commendable that I wish to drop you this line merely to assure you of my appreciation of this service performed by the Church.

It has given me pleasure to write about this matter to Joseph F. Smith, Anthon H. Lund, and C. W. Penrose, first presidency, Church of Jesus Christ of Latter-day Saints, and to assure them of the renewed courage we get from this generous act, both because it yields a substantial addition of food sorely needed by our hard-pressed allies and also because the example is felt far outside the field of its immediate application.

"Yours faithfully,
HERBERT HOOVER."

The death grapple in which the nations writhe can be broken with victory on the side of freedom only through the whole-souled and concerted effort of our citizenry without distinction of party, creed or sex. Woman's part is no less essential than man's. And right gloriously has the womanhood of America been sanctified by sacrifice and unwearied effort in the common cause. Mormon women are at the fore with their sisters of the Nation, giving gladly, not alone of their wheat and gold, of their time and effort, but, to the accompaniment of heartaches and tears, their husbands, brothers and sons. Honor to the mothers of men.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, OCTOBER 17, 1918.

EDITORIAL.

A RIFT IN THE "REORGANIZED" LUTE.

WE are not in the habit of paying attention on these pages to the troubles of sectarian churches. Our aim is to devote, to the best of our ability, our limited space to more important and more profitable subjects.

But it appears to us that an exception to the rule may be made, for the purpose of recording the fact that one of the leading men of the so-called Reorganized church has left that organization, recently, because he has become convinced that the leading men of that church are not what they ought to be.

The gentleman referred to is Bishop R. C. Evans, of Toronto, Canada.

Mr. Evans joined the Reorganized church in 1876. In 1887 he became one of the twelve apostles, and in 1902 he was chosen to be one of the counselors to "young Joseph," the president of the church. In 1909 he was ordained a bishop. And now, after more than forty years of prominence in the Reorganized church, he leaves it as a fallen institution, and, if his statement is true, hundreds are taking the same step. He says, "I have had the pleasure of seeing several hundreds of my congregation in Toronto follow me." In another place he says, "Many of them [the Reorganites] think as I do, and tens of thousands of them have left the Church. Others would follow, but they fear to take the step. But dozens of letters have reached me, and from some of his [the president's] leading men, and he may look for many to follow me out of the church. About five hundred have followed in less than a month, and God grant they have just started." So it is evident that Mr. Evans is of the opinion that the Reorganized church is at the point of a serious schism, if not a total break-up.

The gentleman gives two reasons, mainly, for his withdrawal from the church he has served so many years.

As is well known, the organizers and leaders of that church, have always maintained that the practice of plural marriage, which, many years ago, obtained in the State of Utah, was originated by President Brigham Young, and that the Prophet Joseph never had a revelation on that subject. They have always, in other words, claimed to believe that the revelation in the Doctrine and Covenants on celestial and on plural marriage is a forgery. Mr. Evans now tells us that he has come into possession of evidence

which amounts to positive proof, that the Prophet Joseph, and not Brigham Young, was the originator of the doctrine, and that the prominent founders and leaders of the Reorganites knew this all the time, though they denied it before the world. Mr. Evans says:

"When, by the providence of God, I was permitted to receive the evidence, coming from his own son [the Prophet's son, who became the first president of the Reorganites], and wife and closest friends, that convinced me that both what the writers in the outside world and the apostates had stated were true concerning his connection with the infamous doctrine, my heart was broken, but my honor compelled me to denounce it."

That was the first reason why Mr. Evans left.

The second was the United Order. Mr. Evans had hoped that after the first attempts to establish equality in temporal affairs had apparently failed in the days of the Prophet Joseph, there would be no more such attempts. But when the first president of the Reorganites, "young Joseph," as he was called, in his declining years, claimed to have a revelation on the subject, and the leading authorities began to discuss the matter seriously, his "fondest hopes were crushed."

In his distress he turned to God in prayer, and the Lord instructed him, he says, as to what steps to take. According to this divine inspiration, he sent in his resignation, severed his connection with his former associates, and started a church of his own, under the name of "The Church of Jesus Christ."

It should be noted that Mr. Evans, as he himself explains, lost his faith in the moral character of some of the leaders of the Reorganization. He claims, for instance, that men in that church are receiving ordination by fraudulent methods. "They are," he avers, "making presents, and in other ways secure favor from the leaders, and the first thing we hear they are ordained. Then begins a life of bluster and cant, and a dismal failure follows many ordinations, and this is apparent all over the country." Some, he further says, are called upon to act the despicable part of spies upon the church members, to be tale-bearers, with the promise that if they performed this part well they would get an ordination. One can hardly believe such an allegation; but Mr. Evans, having for so many years been intimately associated with the Reorganized presidency, ought to know whereof he speaks.

One fact connected with the position Mr. Evans has taken, should be noted, and that is that he is perfectly logical. All the Reorganites contend that President Brigham Young led a great apostasy from the Church, and that the Reorganites rallied around the original standard of orthodoxy and purity. This, Mr. Evans says, in substance, is false, for the apostasy must be traced farther back than to Brigham Young. It must be traced back to

the Prophet Joseph himself. This, we say, is perfectly logical and consistent. If there has been a general apostasy in this dispensation, it happened before the martyrdom, and not after. We are glad that this truth has begun to dawn upon some of those who have strayed away from the Church, like sheep from the fold. But neither the Prophet Joseph, nor his great disciple and successor, Brigham Young, apostatized. Both kept the faith, and remained true to death. God crowned the work they did, with His blessings, and put His seal of approval thereon, and the Holy Spirit has so testified to thousands upon thousands of honest souls in answer to their prayers. No, there has never been such an apostasy as the Reorganites claim, or as Mr. Evans claims. Both are mistaken as to that. Still, Mr. Evans is consistent in his mistake, while his former associates are inconsistent, to say nothing of their sincerity.

But in some other respects Mr. Evans, too, is inconsistent, fearfully so.

He professes, for instance, that he must get away from "Latter-day Saintism," and at the same time he adopts the Articles of Faith of the Church of Jesus Christ of Latter-day Saints, almost verbatim, as the creed of his new church. If that is getting away from the Latter-day Saints, we hope all the world will take the same course, and not only profess a belief in the great truths embodied in those Articles, but also regulate their lives accordingly, for a more perfect standard of faith was never raised in the world before.

Mr. Evans adopts this creed though it was written by the Prophet Joseph at a time when he was, as the gentleman alleges, a fallen prophet. What inconsistency!

Furthermore, Mr. Evans brands his former associates as unfit to associate with; but he accepts their assurances that an angel had come and conferred upon him the authority he held, when they ordained him. So sure is he of the truth of that story that when, later, he has a vision, and a personage appears and tells him that he was the angel his former associates had seen, he accepts this as a reality, and not as the result of an excursion into the wonderful regions of ungoverned imagination.

Mr. Evans will, perhaps, some day re-examine that spiritual manifestation. He says an angel appeared to him and commanded him to form a new church. We have a right to examine the message of that angel. Among the strange doctrines he is said to have advanced is this, that no man can either confer or take away the priesthood.

Is this the truth?

God acts through His authorized servants. He acknowledges each one of them in the positions they hold. They have authority to "bind" and to "loose" on earth, and what they do here in righteousness is ratified in heaven. That is the doctrine of the

Scriptures, and Mr. Evans should consider that whether he, or an angel from heaven, preach any other gospel, it is false. Further criticism is unnecessary.

The Church of Jesus Christ of Latter-day Saints was founded in 1830 by God Himself, through the instrumentality of the Prophet Joseph. It has existed and developed until this day, and is still rolling on, filling the world gradually with light, truth, and salvation. Joseph Smith did not fall away. He was true, and the Church was true to him, although some of the leading men fell by the wayside. Brigham Young was true to God and to His Prophet, and the Church, both in America and Great Britain, rallied around him as the president of the Twelve. There was never a general apostasy, although many faltered and fell before the wind of persecution. There was a sifting out, perhaps, but the grain was carefully preserved, while the chaff was scattered before the wind. The wood, hay, and stubble were consumed by the fiery trials the Church passed through; but the gold, silver, and precious stones remained, and the foundation laid by the Prophet remained undisturbed. All attempts to lay another foundation have failed, and that will be the fate of all such attempts, both present and future, because this is God's work, and not that of any man.

J. M. S.

MINUTES OF THE LIVERPOOL CONFERENCE.

THE semi-annual meetings of the Liverpool conference were held in the Borough Chambers, 54 Church Street, Blackburn, on Sunday, October 6th, 1918. President George F. Richards, of the European mission; Elders George F. Richards, Jr., and John E. Cottam, of the Liverpool office; President Lester F. Hewlett, of the Manchester conference; President David A. Owen, of the Sheffield conference; Elder Ether L. Marley, of the Leeds conference; President Walton E. Bodily, and Elder Leland T. Hair, of the Liverpool conference, were in attendance.

The Sunday-school session opened by singing, "Did you think to pray?" Invocation by Brother Walter Thompson. Continued by singing the Sacrament hymn, "How great the wisdom." The Sacrament gem was led by Sister Laura West. The Sacrament was administered by President David A. Owen, and Elder Ether L. Marley, assisted by Brothers Thomas H. Brown and Walter Thompson.

President Walton E. Bodily extended a hearty welcome to all present.

A program consisting of songs and recitations was rendered by the Sunday-schools.

Elder Leland T. Hair spoke on the innocence and purity of little children.

Sisters Ivy Hill and Maggie Brown rendered a duet, "Dear to the heart of the Shepherd."

President George F. Richards said that there is no excellence without labor, and that labor has sure reward. This is true alike of things earthly and things heavenly. The man who undertakes to go through life without work is a failure. He who expects to obtain salvation without individual effort will never succeed. Man-made religions are made as easy as possible. People are taught to believe only, and be saved. That kind of doctrine pleases many people, and it seems to be the object of the ministers of such religions to please their congregations rather than to call them to repentance and to strict obedience to all the ordinances of the gospel and the commandments of God. The people should not be deceived. There is no Scriptural promise of salvation without labor, or zealous effort from the beginning to the end of mortal life. The reward will be ample, but only to those who endure in faithfulness unto the end. When we entered the water of baptism, we virtually covenanted that we would keep the commandments of God as fast as they were made known to us. Our first duty, therefore, is to learn by study and prayerful thought what the requirements of the Lord are, and then go to with all our might to fill the requirements made of us. If we have discovered that it is the will of God that we keep the Word of Wisdom, attend to our prayers and fasts, pay our tithes and offerings, attend our meetings, etc., then we should show the same willingness and determination which characterized the life of the Savior, "Thy will, not mine, be done!" The Lord has said that he that receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned.

President Lester F. Hewlett spoke of the Sunday-school as one of the firmest corner-stones of the Church. He related his experience and the good derived from attending Sunday-school.

The next speaker was President David A. Owen. He expressed his pleasure in meeting again with the saints and friends of the Liverpool conference. The gospel, said the speaker, teaches us not only to love a few, but all whom we meet.

Elder Ether L. Marley spoke of the pleasure in being present, and of the happy times he had while laboring among the people of the Liverpool conference. He read from the Gospel of St. John, showing that in the beginning Jesus was with His Father, and that He was made flesh and dwelt among men.

The meeting was closed by singing, "Beautiful day." Benediction by Brother Thomas H. Brown.

The afternoon session commenced by singing, "How firm a foundation." Invocation by Brother Richard Tinsley. Continued by singing, "O say, what is truth?"

Elder Leland T. Hair presented the names of the general and local authorities of the Church. All were unanimously sustained.

Beatrice Longworth rendered a vocal solo.

Elder George F. Richards, Jr., said that scientists interpret certain laws; and they refer to them as laws of Nature. The Latter-day Saints believe that God is the author of all laws governing the Universe as well as of the laws which relate to the welfare of His children upon this earth. Scientists say that in Nature, like causes under uniform conditions bring about like results. In like manner God's laws respecting spiritual things are operative. The Lord has declared that blessings come only through obedience to the laws on which they are based. The speaker pointed out briefly how the keeping of the Word of Wisdom, the paying of tithing, and the proper observance of the Sacrament, bring physical, mental, and spiritual blessings. He also named some of the ills which result from failure to comply with these requirements, using the Scripture as authority for both rewards and penalties. It is the observance of the laws of God that will realize to the Latter-day Saints the saying that the truth is to make us free.

A vocal solo was rendered by Sister Ivy Hill.

Elder John E. Cottam, in addressing the meeting, made plain the necessity of being in possession of the spirit of God, by comparing the spiritual life with the temporal. The world consists largely of water. That fluid exists everywhere. Our bodies are constituted mostly of water. Its presence is necessary for the proper functioning of the organs of the body. If we were to extract the water from the human body, the result would be death. So likewise with our spiritual condition. The influence of God is in and through us all. The body is of earth, but the spirit is the offspring of God. The man that would live long and remain healthy, must take into his system a proper supply of pure water. He who desires spiritual health needs to drink from the Fountain of Everlasting Life. The Saviour, while on earth, often went to a secret place and petitioned the Father for that Living Water. The boy prophet who was instrumental in bringing about this great Latter-day work sought the Lord in the same manner. All mankind is on earth for some purpose, and God is mindful of them. Not even a sparrow falls to the ground unnoticed. We should be as the boy prophet, when wanting to learn anything; not go to the learned man, but inquire of the Fountain-head of Living Water, our Heavenly Father.

A quartette entitled, "School thy feelings," was rendered by Sisters Ivy Hill, Minnie Holgate, Maggie Brown, and Emily Mares. Benediction was pronounced by President Lester F. Hewlett.

The evening session commenced by singing, "Come, come, ye saints." Invocation was offered by Brother John E. Owens.

Sister Elizabeth A. Blackledge rendered a vocal solo, entitled, "Peace and Love."

President Lester F. Hewlett directed his remarks upon scientific discoveries, and said that we are asked to believe in many things that cannot be observed by the eye, but which in reality exist. In religion we are asked to believe many things that we cannot fully comprehend. Men will readily exercise faith and believe in science, while they will reject religion.

A vocal solo was sung by Brother Richard Tinsley.

President George F. Richards, the concluding speaker, reminded the people that on that day, the 6th of October, and most likely at that very hour, the general Conference of the Church was convened in Salt Lake City. Many thousands of people from the various stakes in Zion gather on such occasions and participate in the conference proceedings, where they receive new spiritual life and encouragement; renew old acquaintances, and form many new ones. The Conference is usually of three days' duration, and always includes the Sunday, and the 6th of April or the 6th of October. Besides the regular sessions of conference many special meetings are held. The various conferences of the British Mission are represented in separate places or at different times, and at these meetings all saints from those particular conferences and all Elders who have at any time labored in those conferences are invited to be present and, as may well be imagined, the occasions of those meetings are also made glorious. The speaker bore testimony to the divine calling of the Prophet Joseph Smith and his brother Hyrum, who, like the Master, lived for the people and died for them and for the cause of truth. The present leaders of the Church, said he, are also men of God, whose lives are worthy the emulation of the saints, men who have given evidence of their integrity and devotion to the truth. They are humble, God-fearing, and faithful in meeting the requirements of the gospel; and they ask no greater sacrifices from the people than they are willing to make themselves.

A solo entitled, "My Task," was sung by Sister Emma S. Thompson.

In a few closing remarks President Walton E. Bodily thanked those who had taken part on the program, for their assistance, and all for their presence. He expressed the wish that the instructions given would make a lasting impression upon those present.

The meeting was brought to a close by singing, "Now let us rejoice." Benediction by Elder John E. Cottam.

On Sunday, October 6th, an elders' meeting was held. Timely instructions were given by President George F. Richards, and strong testimonies were borne.

LELAND T. HAIR, Clerk of Conference.

MANY shining actions owe their success to chance, though the general or statesman runs away with the applause.—KAMES.

FROM THE MISSION FIELD.

Concert.—A farewell concert was held in the Manchester Hall on Saturday, September 28th, 1918, in honor of Elder Henry H. Parker, prior to his departure for Sheffield. Elder Parker has labored faithfully in the Manchester conference for over six months, and the hall was crowded with members from all parts of the conference, and a rousing send-off was given. A fine program was rendered, including talks by Elder Parker and President Lester F. Hewlett. At the close of the meeting, the Saints presented Elder Parker with a beautiful traveling rug.

District Meetings.—On Sunday, October 6th, 1918, a district conference was held in the Dublin branch, of the Irish conference. President Sidney L. Wyatt and Elder Arthur D. Evans were in attendance. A very interesting program, consisting of songs, Bible exercises, essays, and recitations, was rendered. President Benjamin R. Birchall, of the Dublin branch, gave an instructive talk to the children. The afternoon and evening sessions were well attended by saints and friends. President Wyatt and Elders Arthur D. Evans and Benjamin R. Birchall were the speakers at these meetings.

Socials.—The Norwich branch Sunday-school held a very successful Harvest Festival on the 29th and 30th of September, 1918. The school had issued an appeal to the members of the branch and other friends, as a result of which a rich abundance of fruit, vegetables, and flowers had been received. The committee in charge of the Festival arranged these in a truly artistic manner, transforming the hall into a veritable garden. At the morning session, a specially-prepared program was rendered. An effective item of this, called "my own gift," showed the practical side of the spirit of sacrifice. The members of the school had practiced self-denial during the week, and they brought what they had saved, or an equivalent of it to the school, for the festival, and a good many things were added to the already well-laden tables. At the evening session, the hall was well filled. The subjects considered by the speakers were, "praise," "thanksgiving," and "sacrifice." On Monday evening a social and auction were held. The sum of £5 8s. 2d. was realized for charitable purposes.

Baptisms.—On Saturday, September 28th, 1918, at Deseret, London, a baptismal service was held, when one candidate was taken into the fold of Christ by baptism, Elder Hugh S. Latimer officiating. The new member was confirmed by President James Gunn McKay. This member was from the North London branch.

A baptismal service was held on September 30th, 1918, at Deseret, London, when one candidate for membership in the Church was

baptized by Brother Herman Stulz, a local elder, and confirmed by another local elder, Brother Alfred Wilmott. This candidate was from the Holloway branch.

At Bradford, Leeds conference, four souls were taken into the fold by baptism, on October 5th, 1918, Brother George H. Higgins officiating. Elder E. Henry Clarke spoke to the witnesses on the subject of baptism. President Joseph S. Nelson explained the "baptism of the Spirit." Afterwards the candidates were confirmed at the water's edge.

Branch Conference.—On September 29th, 1918, a branch conference was held for the saints at Watford. There were present, President James Gunn McKay, Elder James H. Ludlow, and Lady Missionaries Lillian M. H. Kingston and Germaine Depassel. Three sessions were held. The first was largely interspersed with songs and recitations by the Sunday-school children. The second was a priesthood meeting, where valuable instructions were given. The evening session was well attended, and the sermons delivered were listened to with marked attention. The Relief Society organization was completed by the setting apart of Sister Ada Walster as first counselor, and Sister Daisy Ashley as second. Sisters Ada Walster and Violet Smith were set apart as branch teachers. Although there was a steady downpour of rain all day, the meetings were well attended.

An interesting branch conference was held at Derby, Nottingham conference, on Sunday, October 6th, 1918. Three sessions were held. Branch President Wilford Bradley presided. The morning session was devoted to Sunday-school work. A special program was rendered by the school, led by Sister Charlotte Orme. President L. S. Dickson gave a short talk on Sunday-school work, and urged all to keep the Word of Wisdom. At the afternoon session, the time was taken up by the local brethren and sisters, who bore their testimonies and reported the work that was being done in the branch. The evening session was devoted to gospel themes. President Leroy S. Dickson was the principal speaker. During the conference, Sister Charlotte Orme and Brother George Bradley, Sr., rendered vocal selections.

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